

# The Eclectic Theosophist

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## THE NEW YEAR AND THE UNCONQUERED SUN

H. P. Blavatsky writes:

"It is January the 4th which ought to be selected by the Theosophists — the Esotericists especially — as their New Year. January is under the sign of Capricornus, the mysterious *Makara* of the Hindu mystics — the 'Kumaras', it being stated, having incarnated in mankind under the 10th sign of the Zodiac. For ages the 4th of January has been sacred to Mercury-Budha, or Thoth-Hermes. Thus everything combines to make of it a festival to be held by those who study ancient Wisdom . . . . The day seems in every way more appropriate for us than January 1, the day of Janus."

— *Lucifer*, Vol. V. No. 29 (also *BCW* XII, 75-6)

And again:

"We are in the Winter Solstice, the period at which the Sun entering the sign of Capricornus has already, since December 21st, ceased to advance in the Southern Hemisphere, and cancer or crab-like, begins to move back. It is at this particular time that, every year, he is born, and December 25th was the *day of the birth of the Sun* for those who inhabited the Northern Hemisphere. It is also on December 25th, Christmas, the day with the Christians on which the 'Savior of the World' was born, that were born, ages before him, the Persian Mithras, the Egyptian Osiris, the Greek Bacchus, the Phoenician Adonis, the Phrygian Athis. And, while at Memphis the People were shown the image of the god Day, taken out of his cradle, the Romans marked December 25th in their calendar as the day *natalis solis invicti* . . . ."

— *Lucifer*, III, No. 17 (also *BCW* X, 278-79)

## "THOUGHTS ON THE NEW YEAR AND THE FALSE NOSES"

In palace and hovel, among rich and poor, on New Year's Day in ancient Rome everybody assumed

a false nose of "goodness, frank cordiality and sincerity," crying out: "May the New Year bring you happiness and prosperity." H. P. Blavatsky refers to this in an article, titled as above, she wrote for *La Revue Théosophique* of January 1890 (Vol. 2, No. 11; also *BCW* XII, 98), wishing her readers "health and success for the New Year", and especially for Theosophists in every part of the world "*a little more cordial mutual understanding*" (underscoring hers). "Let us", she cried, "discard, at least for today, *all our respective false noses*."

We can read in these words to some degree the troubles she faced. But in them also can we not today in our own time still find relevant challenge? And can we not, then, not only for 'today' but for the years to come, discard "all our false noses" — *and all that that means* — in order to achieve an understanding more truly theosophical among all the varied Theosophical Societies and groups? Let us ask ourselves honestly whether now, nearly one hundred years later, we have the goodwill towards each other — the *understanding* goodwill — which recognizes dedicated effort and sound accomplishment where it is, the lack of which we decry in those who do not see eye to eye with us in all details? Are we even perhaps prideful of our special 'esotericism', yet failing in the simple test of theosophical behavior and regard for fellow-students? Since the 1975 Centennial international T.S. Convention in New York signs of betterment are discernible, but the need to press on courageously is still glaringly apparent.

"The astral light of the earth is young and strong," we are told, "between Christmas and Easter. Those who form their wishes now will have added strength to fulfill them consistently." (*Lucifer*, I, No. 5; also *BCW* IX, 5). With this thought in mind, and the feeling that in this last quarter of the century cycle the spiritual sap is rising, let our own words be brief, but let us all hold high the hope that, honestly facing the problems before us, hearts may be illumined and minds aroused and vigilant that we may see the Way and wisely tread it through the days of 1984.

— W.E.S.

## "A NEW AND SWIFTER LAW . . ."

Vonda Urban

All life, every grade and degree of spiritual and material evolvment, from a universe to an electron, unfolds within greatly varying cycles of time that move in concert with the Great Descending and Ascending Arcs of Nature. The term of a Manvantara—whether of Universal, Solar or Planetary duration—flows by in aeons of kosmic time, clocking the passing ages as they sweep across the face of eternity in greater, to smaller, to minuscule cycles within cycles, ticking away seconds into minutes, minutes into hours, hours into days—weeks—months—years—decades—centuries—millenniums. Each cycle has its individual momentum, timed in perfect synchrony within a larger timepiece, their rhythmic pendulums of life swinging, first, downward into matter, then upward into light, and end by having reached up to a new beginning at the next higher level of unfoldment. There is no separation anywhere in nature; the oneness of life is interlinked and interblended into a hierarchical ladder along which all stream upward, moving within their own cycles like gear teeth meshed into the mechanism of the great Kosmic Clock.

It is in visioning the grand concept that the scope of self-knowledge can touch universal dimensions of understanding through which we become better able to see our human nature at its present level, in comparison with what it will become, and thereby aspire to higher ethical standards in daily living. Such a study must focus on the wide gap between the incipient stage of humanity and full blossoming into humanhood, a distance that encompasses the point of entry into the human kingdom from the highest animal grade below it, on upward to the portal of exit into the lowest level of the Dhyan-Chohanian Host above it. The complete unfoldment of man's sevenfold constitution evolves throughout a time period spanning the vast cycle of a Planetary Manvantara, whose seven rounds endure for aeons beyond reckoning; and move downward along the shadowy Arc, building the material vehicles, then upward with the luminous Arc, unfolding the spiritual stream of consciousness and refining the quality of matter to its higher states. It takes one-half of a Manvantara to evolve the human temple into a fit channel to carry the flame of self-consciousness; but from the moment of his awakening, "*man lifts himself by degrees from the state of a beast to the glory of a god.*"

The above quote is taken from H.P. Blavatsky's powerful article, "Let Every Man Prove His Own Work," (*Collected Writings*, Vol. VIII, p. 168), in which she reveals some startling facts about human nature. The citation continues:

. . . the rapidity with which this is done is different with

every living soul; and the wretches who hug the primitive task-master, *misery*, choose to go slowly through a tread-mill course which may give them innumerable lives of physical sensation—whether pleasant or painful, well-beloved because tangible to the very lowest senses. The Theosophist who desires to enter upon occultism takes some of Nature's privileges into his own hands by that very wish, and soon discovers that experiences come to him with double quick rapidity. His business is then to recognize that he is under a—to him—new and swifter law of development, and to snatch at the lessons that come to him.

But, in recognizing this, he also makes another discovery. He sees that it takes a very wise man to do good works without danger of doing incalculable harm. A highly developed adept in life may grasp the nettle, and by his great intuitive powers, know whom to relieve from pain and whom to leave in the mire that is their best teacher . . . Kindness and gentle treatment will sometimes bring out the worst qualities of a man or woman who has led a fairly presentable life when kept down by pain and despair. May the Master of Mercy forgive us for saying such words of any human creatures, all of whom are a part of ourselves, according to the law of human brotherhood which no disowning of it can destroy. But the words are true. None of us knows the darkness which lurks in the depths of our own natures until some strange and unfamiliar experience rouses the whole being into action . . . Yet it is an absolute fact that without good works the spirit of brotherhood would die in the world; and this can never be. Therefore is the double activity of learning and doing most necessary; we have to do good, and we have to do it *rightly*, with knowledge.

The above excerpt gives great insight into some of the baffling incongruities in human behavior, and helps to explain the sorry plight of those who seemingly are unable to learn the lesson of experience, but fall repeatedly into the same circumstances over and over again. Perhaps we can understand this more fully if we will examine the compulsive traits in our own character that get us into trouble whenever they get out of control; for it is the emotional-sensational-selfish side of our nature that "*hugs the primitive task-maker, misery.*"

Living to help others is the *only* path upward. Our Spiritual progress unfolds in the proportion that we dedicate our life to serve our fellow man. But in recognizing this, we must distinguish between (a)—helping to assuage pain and misery, and (b)—helping another to find the path upward. It is our duty to minister to both such cases, but each requires different handling. In the case of (a), our problem is indeed a most difficult one. Many who fall into this class are not yet ready to reach higher, or may not even be willing to help themselves to worldly betterment; so we must succor their agony as best we can, yet hope for enough knowledge and perception to distinguish that fine line that crosses from relieving their misery to becoming a crutch on which they lean more heavily as we continue to help them—to grow weaker. This delicate balance rests with our insight, judgment and ability to know and deal with others at *their own level* of understanding—certainly, not at

ours! This is the key — the difficulty lies in knowing how to use it! As for (b), the problem is much easier, for it involves guiding a seeker to the genuine teachings of occultism, and a most pleasant task it is.

The pendulum of life swings heavily and slowly between cause and effect in a perpetual instruction through pain and suffering, until we learn to ride with the arc of compassion and selfless duty that will lift us to the full maturity of our humanity — and then on upward to the kingdom of the gods . . .

— Published originally in *Theosophia* (B. de Zirkoff, ed.), Spring, 1980, under the title "The Pendulum of Life"

## BEYOND TIME AND SPACE

The following is reprinted from *Theosophy*, November 1983 pp. 26-27 (U.L.T.), The Theosophy Company, Los Angeles, Calif. 9007.

During an informal discussion among three eminent cosmologists, an 'interesting idea' was proposed: fluctuations in empty space can produce particles spontaneously within 'primordial nothingness'. (*Discover*, June, 1983). "It is tempting," Alan Guth (Cornell) said, "to imagine creating the universe from literally nothing. Such ideas are speculation squared, but on some level they are probably right." The writer says that according to Alex Vilenkin (of Tufts):

The universe as a young bubble had tunnelled like a metaphysical mole from somewhere else to arrive in space and time. That someplace was "nothing." Afterwards the three physicists sat in the hall and had a conversation that Lewis Carroll might have enjoyed, about nothing. "What is nothing?" asked Coleman (Sidney Coleman of Harvard), pressing his fingers together in front of his face. "Nothing," said Vilenkin, "is no space, no time." Coleman pondered that for a while. "There is an epoch without time, it is eternity," he said finally. "So we make a quantum leap from eternity into time." His words hung unchallenged in the darkening air until it was time to go home.

These men are among a group of cosmologists who resist the literal interpretation of the Big Bang theory, which visualizes the universe exploding from an "infinitely dense point," called a "singularity." They know their "interest-ideas" will not be sanctioned as scientific theory until scientists are able to blend Einstein's general relativity with quantum theory. When the forces of gravity, electromagnetism, and two additional aspects of electromagnetism — the strong and the weak — have been resolved into one underlying force ("quantum gravity"), there will be no scientific reason, they maintain, to prevent the development of theories on the spontaneous appearance of the universe out of a grand "no-thing."

The *Discover* staff writer observes that the

description by the cosmologists of the Beginning "has the ring of myth, of the old tales of the fallings out of the gods and the fall from Eden, but it is based on science; it is Creation according to modern cosmology." He then synthesizes their discussion:

Not with a bang so much as a pffft, it ballooned accidentally out of the endless void of eternity, from a stillness so deep that there was no "there" or "then," only possibility. For one golden instant all creation was a harmony of energy and matter ruled by a single godlike force. As the cosmos expanded, like a ripple on a pond, and cooled, that force fragmented, and then fragmented again. As each new force split away, the constituents of the early cosmos — quarks, gluons, neutrinos, gravitons, and other exotic particles — once able to change identities freely, were trapped in separate classes, permanently alienated from each other. Universes sprouted from tiny seeds of the evolving chaos, grew, and went their lonely ways, separated by fortress walls of energy.

Consciousness and intelligence are noticeably lacking in this account of "genesis" described in *Discover*. Yet, Sidney Coleman suspects, the writer says, that cosmologists trying to probe all the way back to the instant of creation may find some surprises. "We still don't know," Coleman says, "why snowflakes are hexagonal. If you had never seen snowflakes, you would have a hard time predicting them. The same might apply to 'snowflakes' that might have formed in the early universe." Evidently, a new generation of cosmologists has begun to search for intelligent causal forces on a non-physical plane. H.P.B. predicted that in the twentieth century portions of the Ancient Wisdom would be recognized as true. Reviewing the changes in scientific theory on "matter" alone, since *The Secret Doctrine* was written, it is not difficult to suppose that one day soon, the idea of inherent consciousness in the cosmos may be proposed.

## CARLYLE ON KARMA

Henry T. Edge

The Beginning holds in it the End, and all that leads thereto; as the acorn does the oak and its fortunes . . . There thou canst begin; the Beginning is for thee; but where, and of what sort, and for whom will the end be?

—CARLYLE, *French Revolution*, III, 2

If you stand up a row of dominoes and push the end one, each one strikes the next until the whole row lies flat. That is one idea of Karma, and this kind of Karma has an irreconcilable quarrel with Freewill. But this is not the kind of Karma envisaged by the seer quoted above. For him every act and thought is a seed, which, beginning as a scarce visible speck, may spread to who knows what umbrageousness. Or it is a

vibration which thrills forth into all immensities of time and space. Nor is the seer concerned as to whether or not the energy recoils on the original starter; nay, he would seem rather to be the more concerned that it may fall on somebody else. We know that in the long run our deeds recoil on the doer; but do we give sufficient thought to their effect on others? No doubt matters will in the long run be squared up for these others, but does that quiet our conscience or free us from responsibility? Read further in the same place:

The word that is spoken, as we know, flies irrevocable: not less, but more, the action that is done. "The gods themselves," sings Pindar, "cannot annihilate the action that is done." No: this, once done, is always done; cast forth into endless Time; and, long conspicuous or soon hidden, must verily work and grow forever there, an indestructible new element in the Infinite of Things. Or, indeed, what is this Infinite of Things itself, which men name Universe, but an Action, a sum-total of Actions and Activities? The living ready-made sum-total of these three, — which Calculation cannot add, cannot bring on its tablets; yet the sum, we say, is written visible: All that has been done, All that is doing, All that will be done! Understand it well, the Thing thou behold-est, that Thing is an Action, the product and expression of exerted Force: the All of Things is an infinite conjugation of the verb *To do*.

'An indestructible element'; man then is creator, one of the *architectones* of the universe; as traditional Wisdom assures us he is — by heritage. Great is his responsibility, great his power — for good, for ill. He can create little universes, sand-built; until they are swept away by the Laws of Nature or the Will of God — names for the working of other and better *architectones*, higher in the scale than mere man, nearer the throne of the Real, the True.

The Universe 'an Action, a sum-total of Actions.' And Karma, we say, means Action. Well, the Universe is doubtless Spirit energizing Matter, and Matter ensouled by Spirit and providing vehicles for Spirit's manifestation. But are we not also told that the communion of Spirit and Matter generates Action? Or is the idea changed if we choose to say Fohat or Cosmic Vitality? Technical terms are necessary, but, like other coinage or fiscal paper, liable to depreciation; so it refreshes the mind to have our cherished ideas expressed in other language. Man, in this case, is Action and a sum of Actions. No doubt some higher stereoscopic vision could present to our illumined eye man as a whole; but for the present we have to view him in sections ('aspects'). So he is now a string of Principles and anon a many-clothed Monad; give him another turn and we may see him as a bundle of actions. When anything ceases to act, it ceases to be.

'The sum, we say, is written visible.' In the Astral Light? By the Lipikas, the Recording Angel? To each his word; the idea remains. We proclaim our doctrine of the divinity of man, but it is hard to shake off our

leading-strings, to stop wondering what outside powers are going to do to us, whether of Saturn in the tenth or of a Karma that, like God, 'moves in a mysterious way its wonders to perform.' We fear the loss of our free will and do not know what to do with what we've got.

It is a relief to hear our cherished beliefs from the mouth of a great thinker unfettered by formulas and whether overshadowed and inspired by some august and invisible Presence or simply from his own Higher Self.

— *The Theosophical Forum*, August 1945

## AVALOKITEŚVARA

L. Gordon Plummer

"*Avalokiteśvara* (Sanskrit). A compound word: *avalokita* — 'perceived', 'seen'; *īśvara* — lord; hence 'the Lord who is perceived or cognized', i.e., the spiritual entity, whether in the Kosmos or in the human being, whose influence is perceived and felt; the Higher Self . . ." — G. de Purucker, *Occult Glossary*

The teaching about Avalokiteśvara is at once one of the most beautiful and the most practical of the doctrines to be found in the Ancient Wisdom. At first glance it might appear to be something very remote from us and difficult to understand; but we have only to grasp its implications and we discover that it is an intimate part of every human being.

As one of the more technical teachings, however, it requires a technical explanation to begin with. Briefly stated, it is the Third Logos.

If we were to follow all the ramifications of the doctrine we would be led into some of the most recondite teachings about the nature of the Universe and of Man, so the intent here is to give only the most salient facts which might then serve as a spring-board from which any student may pursue the study to his heart's content.

We shall make a paradigm, giving the names of the three Logoi as set forth in the Mahāyāna School of Buddhism, with which Theosophy is in perfect agreement. In the first column these terms refer to the Kosmos; in the second to Man himself.

### *Mahāyāna Buddhism*

Amitābha Buddha, the  
Buddha of Boundless  
Light

Alaya. The spirit-  
source of all. The  
Divine in Nature

Avalokiteśvara, the  
Divine Presence,  
seen and felt everywhere

### *The Human Constitution*

Ātman, the  
Divine Monad, our  
link with the Boundless

Buddhi, Spiritual  
consciousness, the  
vehicle of Ātman

Manas. The Mind as  
the vehicle of  
Buddhi\*

\*In the Brahmānical scheme, we have the three Logoi enumerated as Parabrahman, the Boundless; Pradhāna, or

We see at once in the foundation on the previous page of the teaching that Man is one with the universe, not only in respect to his physical body, which obviously is fashioned of the materials of the Earth, but in all of the reaches of his constitution. The 'Higher Triad' alone is shown in the paradigm. The 'Lower Quaternary' — Prâna, Kâma, Linga-Sârîra or Astral Body, and Stûla-Sârîra or Physical Body — serving as the complex vehicle of the Higher Triad comprising a further study.

To pursue our study of the Divine nature of Man, and of Avalokitesvara in particular, we must now refer to the Hierarchy of Compassion, as this teaching will complete a picture of marvelous beauty and significance.

We are taught that at the summit of the Hierarchy of Compassion, so far as we humans are concerned, is the Wondrous Being, or Silent Watcher written about in *The Mahatma Letters to A. P. Sinnett* and by H. P. Blavatsky in *The Secret Doctrine*. This is the 'Great Sacrifice' who, out of compassion, has renounced the Nirvanic bliss that he has earned, so that he might remain behind and help struggling humanity along its difficult evolutionary path.

In order to understand the relationship between this Silent Watcher and ourselves, we must consider the teachings of the Globe Chains. We learn that among the many planets, seen and unseen, there are seven of primary importance known as the Sacred Planets. We will not be specific as to their names, as to do so would extend this article beyond desirable length. Sufficient to say that each of the planets is in reality a composite of seven Globes, only one of which is visible. For convenience the Globes, as given in theosophical texts, have been lettered from A to G, and in each case the visible Globe is lettered D. Thus, we see Globes D of Earth, Venus, Mars, and so on. All the other globes are invisible and not to be detected by any known instruments of science.

Each one of the planets is therefore conceived to be a *chain of globes*, or a Globe Chain, and the various life-waves which we call Kingdoms of Nature, as these life-waves manifest on Earth, pass through all seven of the Globes in their own chains, making in each case seven circuits, or Rounds, as they are called. At the present time, we on the Earth Chain are pursuing our Fourth Round, and are on Globe D. Our stay on Globe D is divided into seven great epochs, or Root-Races. We are now experiencing the Fifth such epoch or Root-Race.

We are taught that at some time during each Root-Race a Buddha appears in order to carry on the work of the Hierarchy of Compassion. Gautama was

the Buddha for this Fifth Root-Race.

So much for preliminaries. We are ready now to set before the reader the various stages in the Hierarchy of Compassion.

1. Highest in our Solar System is *Mahat*. It is the Hierarch of the Hierarchy, working in and through the Divinity which manifests in its outward form as our Sun. From it spring:

2. *Seven Solar Logoi*. These are the Silent Watchers which hold spiritual sway over the seven planetary Chains known as the Sacred Planets. Each of these is an *Âdhi-Buddha*. Thus, there is such an *Âdi-Buddha* for this Earth Chain. Its seven Rays are:

3. The *Dhyâni-Buddhas*. These watch over the Rounds of the Chains. Thus there is a Dhyâni-Buddha watching over this Fourth Round of our Earth Chain. Its Rays are:

4. The *Dhyâni-Bodhisattvas*. These watch over the Globes of the chain during the various Rounds. Thus, there is a Celestial or Dhyâni-Bodhisattva watching over this Globe D during the Fourth Round. From this Dhyâni-Bodhisattva spring seven Rays:

5. The *Mânushya or Human Buddhas*. There is one for each of the Root-Races, and, as said above, the one who holds spiritual sway over our Fifth Root-Race is Gautama the Buddha.

Now, while Gautama exoterically is said to have lived for 80 years, the esoteric teachings explain that this pertained to the highest part of his constitution only, his Divine Monad, synonymous with *Âtman*, which entered Nirvâna at that time. But what we may speak of as the divine compassion of his constitution remained on Earth imbodyed and functioning as a Bodhisattva. And in this imbodyed state he continued his teaching for yet another 20 years, illumined by the radiance, the afterglow if you will, of the Nirvânî.

There are three descriptive terms that explain what can be called this 'mystery'. During those twenty years the highest portion of the Buddha, having attained Nirvâna, is said to have donned what is called the Dharmakâya robe or vesture. And because the Bodhisattva, the part remaining on Earth, *participated*, so to say, in the radiance of the Nirvanic state of the Buddha, he is said to have donned the Sambhogakâya robe.

Upon the death of his body he then became a Nirmanakâya, thus donning the third of the three vestures or robes. In this state he was a complete individual, except that he had no need for an astral-physical body. His self-imposed task became, and still is, one of utter self-resignation to the service of the higher being referred to as the Celestial or Dhyâni-Buddha working through the Celestial Bodhisattva of our Globe D.

The 'great renunciation' referred to in H.P.B.'s *Voice of the Silence* lies in the fact that the Bodhisattva could have gone onwards into a Nirvanic state

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Mûla-Prakriti, the root or source of Nature; and Mahat, Cosmic Mind in the sense that it is the 'mother' of the Manasaputras. Thus, our Higher Mind or Higher Self, is derived from Mahat.

appropriate to his own nature, but renounced this great reward for the sake of Humanity. We see thus why the Bodhisattvas are deeply revered. It is they, also, we are taught, who provide the means whereby there are the periodic appearances of the Avatâras, such as Krishna, Sankarâchârya, and, for the Occident, Jesus the Christ.

A second and very important manner in which the Great Sacrifice or Silent Watcher aids mankind is that ultimately through him what is called Initiation is possible. Those who enter the grand portals of Initiation in order to become the servants of those who themselves are but Servants of Compassion, do so because of the spiritual and Divine energies flowing forth ceaselessly from the Silent Watcher himself.

So far as we ourselves are concerned, our own Higher Triad, consisting of Âtman, Buddhi and Manas, forms the Hierarchy of Compassion within each and every one of us. How wonderful it is to realize that through the Higher Mind of Man we can all perceive the source from which we came — Avalokiteśvara. And because it is in every human mind and heart, we are therefore capable of cognizing it everywhere. All the beauty of Nature proclaims it. All the genuine greatness in human life is Avalokiteśvara. It is all about us. Why then should we not recognize it for what it is, see it, and learn to love it as the enduring beauty that will outlast all the woes and problems the human race is heir to! We have indeed to reap the karmic results of our mistakes, whether made individually or as races of men, but we can bear the burden of our own making if we can but fix our gaze upon the light that is all about us, the Light which is the very source of our being.

### SO-CALLED FATE

Man is not the driven victim of external forces, nor is he predestined by a personal God to good or evil, and so to a supposedly endless heaven or hell, an idea which is abhorrent to all sense of justice. No, man has creative power within him. He is kin to the gods and to Deity itself, and can fashion his life as he will. What of it if his aspirations and endeavors after 'the good life' be thwarted in one brief earthly existence? The exultant cry of every forward-looking soul, born of the divine flame within, is "Other heights in other lives, God willing!" And the Theosophist knows that the 'inner god', the Higher Self, is willing.

Nor is karma 'Fate', as that word is generally understood. On the contrary, a man's destiny is his character which, as we have seen, he is continually creating. His so-called fate is entirely in his own hands. Nothing external to him has any power over

him, unless it find an answering response in his nature. Ultimately he will find himself, as self-knowledge increases, either self-redeemed or self-destroyed. Such is the teaching of Theosophy, and it is consonant with our own reason.

Since man has free-will and responsibility — or he would not be man — evolution, so far as he is concerned, is self-directed. Able to look before and after, he can judge himself and his actions, and in so doing he makes the discovery that he can progress most rapidly by means of "self-induced and self-devised efforts" to assert and realize the Divinity that is in him and which forms the core of his being, and so become the god he intrinsically is. In the process he learns to regard karma as his teacher, his helper, and his friend. In the words of Katherine Tingley, "it no longer threatens; it passes from the plane of penalty, before the soul's eye, up to that of tuition . . . a reminder of past weakness and a warning against future failure." That is why I call karma the law of progress.

— H. ALEXANDER FUSSELL

### WHERE CAN TRUTH BE FOUND?

G. de Purucker

It was the custom at Point Loma at the conclusion of an address by one of the students at a Sunday afternoon public meeting, or after an evening Lodge meeting, for Dr. de Purucker to add a few words, emphasizing perhaps some point that he felt would be responsive to the call, so to say, from the audience. The following impromptu remarks, given some time in 1940, and reprinted now from *Wind of the Spirit*, (pp. 222-23) are indicative of this procedure. — EDS.

I love to see breadth of vision, richness of thought, in our speakers, instead of narrow-minded, dogmatic, bigoted framing of thought in a framework to which human genius must conform or be considered outcast. It is fine, and the world sadly needs it today, believe me, when the Middle Ages seem to be flowing back upon us with intolerance and with less and less respect for human rights, and less and less conception of the larger human duties of men to men, duties even nobler than rights.

There is an old Spanish proverb that I often quote, which runs thus: *La Verdad no se casa con nadie*: Truth is not married to any one being. You will find truth everywhere, wherever human genius has flowered, wherever human effort for the attainment of truth has succeeded in grasping at least some of the cosmic realities, not merely from outside, from the environment, but, I venture to state, more especially from within. For it is within the secret resources of the human heart, of the human spirit, that truest truth, most real reality, is to be found.

And why? Because this inmost essence of us all, where truth abides in its fulness, is of the very essence and stuff of cosmic life, of cosmic intelligence, of cosmic space, for we verily are the children of Space.

And truth can be found in every one of the religions of the world. Every one of the great religions and philosophies of the world in the past has ultimately sprung from the Theosophical Movement of its age, or has been founded by an Envoy coming from Mahatmans sent out to do so, sent out once more to strike the keynotes of truth which live in every human heart when that heart is not asleep, to awaken human hearts, to pluck these strings of harmony that every human heart contains within itself, so that once those strings are plucked, there springs within men a new hope, and a new vision comes to them. Once again they see and they have confidence because inwardly they know. The strings of the intuition or the heart have been touched.

I pray only that our Theosophical Society proves true to the work which it was given to us to do. It is a heavy charge, and it depends upon us Fellow-Theosophists, and brothers and friends who are with us in heart, so to guide the Theosophical Society and its workers, that more and more the human souls as the years pass by will be attracted to us. If we fail, it will be our own fault. Let us see that we do not. Remember that our own beloved Theosophical Society is but one hierarchy working within an encompassing sphere, the vital life, the vital sphere of another, greater hierarchy. We can call it the Hierarchy of the Sons of Light. It matters not much what names we use. We may call these hierarchies of the Sons of Light as the early Christians did by the name of Angels and Arch-angels and Virtues and Principalities and Powers, Cherubim and Seraphim. The thing is to get the thought behind those words. We call them generally Dhyān-chohans, a beautiful phrase when it is understood: Lords of Meditation in Wisdom — so expressive.

Believe me when I tell you that no human soul, no matter where it may be, has ever had an utterly unselfish and worthy aspiration unanswered. Never! This world is ruled by spirit, by intelligences so high that ours are like the minds of little children. The symbol of the Buddha with the long ears is but a symbol of the Master who hears the cries from whatever part of the world they may come. Those great ears which so often cause amusement in the West, with which the Buddhas are pictured, symbolise that the Buddha part hears the cry from afar, no matter whence it comes, and aids it, always in silence, except when the knock is very very strong; and then discipleship enters into his life.

I think it is one of the tragedies of the West that men and women in this Occident of ours have lost the knowledge that the affairs of this world are regular,

not chaotic, that behind all there are governing intelligences, hearts cosmic in their sympathies. It is but the smaller ones like us that bring confusion into the picture. With our hot tempers, our fevered desires, we bring disharmony where harmony should be. But it is comforting to remember that all nature is harmonic; and the way to attain entrance into that harmony of nature, that cosmic harmony, is to bring harmony into your own heart.

## AND WE QUOTE . . .

### *Going Home*

"Gods and Masters, I give you my life. I give you myself — all that I am."

Eventually most Theosophists will say the substance of the above. When life has done its worst to us, and we have done our worst to life, we realize the folly and horror of ambition, hatred, lust, greed, and all the other monstrosities that have no rightful place in human destiny. And when that time comes we know there is nothing left to do but reach toward the Masters and the Gods, and give ourselves back to the Heart of the Universe from which we came.

The Gods and the Masters are always there, waiting. And they answer according to our destiny, our karmic pattern, our capacity to love and forgive. It may be tomorrow, or in another life, but hear them we must, provided our hearts are sincere and our dedication complete. It is a beautiful thing to give oneself back to the universe. What can be more glorious? It means going Home.

— George Cardinal LeGros, *Messiah*, Autumn 1983

### *Threads of Magnetic Sympathy*

Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and, there is a mutual correlation even between a star and a man; thought runs swifter than the electric fluid, and your thought *will find me* if projected by a pure impulse, as mine will find, has found, and often impressed your mind.

— K. H. *The Mahatma Letters*, p. 267

### *Let Us Scatter Our Virtues*

Is there actually a wolf in our neighbor? We see that which we are, and our eyes project on every side an image of ourselves; if we look with fear, that which we behold is frightful; if we look with love then the colors of heaven are repeated to us from the ditch and from the dungeon. We invent eternally upon one another; we scatter our sins broadcast and call them our neighbors; let us scatter our virtues abroad and build a city to live in!

— James Stephens: *Demi-Gods*



### Intuition

Intuition, be it active or relatively inactive, is the source of all human understanding of truth. It lives in the heart of man, i.e., in the core of his being; and it is the working of this intuition which gives to him all his highest and best ideas regarding the nature of man and the universe.

— G. de Purucker: *The Esoteric Tradition*, p. 31

### The Greatest of Authorities

We are supported by the greatest of all authorities, an instinctive and reverential sense of the everlasting and ever-present law of harmony and justice.

— H. P. Blavatsky, *Isis Unveiled*, II, 545

### In Alexandria

In Alexandria where the books were burned  
sending their shrieks of smoke into the sky  
words still lie smoldering and refuse to die  
and sting the air whenever soil is turned:

Those kings are dead who loved the compelling word,  
the generals gone, who fed the books to flame,  
and still the cries of some forgotten name  
reproach us for the songs we never heard.

— LoVern Brown, San Diego, California

## BOOK REVIEWS

*Sanskrit Keys to the Wisdom Religion*, by Judith Tyberg, Point Loma Publications, San Diego, CA 1976, 163 pp., soft cover, \$5.00.

In the mid-1950's Benjamin Whorf presented his idea that the language used by a people actually restricted them to a particular view of the world. Childhood experiences are forced, by the mold of language, into categories which then set the boundaries of our realm of "reality." Our Western language sets us in a "physical" world in which man's role is one of conquering nature (and his fellow men!). The language of the Hopi Indian, aborigines and other primitive tribes put them in a world different from ours.

Those of us who have tried to describe paranormal phenomena as evidence of a multidimensional "we-are-all-one" world (cooperative rather than competitive), can find little help in that attempt with the words available to us from our language. Is there help elsewhere?

Sanskrit is an ancient language. Purportedly a gift of the Gods, it was given to man to help him get a better view of the non-physical aspects of the world in which he lived. Early Theosophists, seeking to translate the Sanskrit texts of the Wisdom Religion, were hampered by the unavailability of words to

convey the concepts that were central to that other world view. And so they carried the Sanskrit terms directly over into their writings; much to the annoyance of most readers.

The "Sanskrit Keys to the Wisdom Religion" offers a solution to this problem of unfamiliar terminology. After a brief but interesting history of the Sanskrit language, it provides rules for the pronunciation of Sanskrit terms. It then moves through twelve lessons in the understanding of 500 key Sanskrit terms, as they are used in four of the major Theosophical works. In each lesson the derivation and meaning of the terms are carefully interpreted, along with their relation to companion terms. This approach essentially provides a mini-course in the central teachings of the Wisdom Religion. An index of terms allows the reader to use the book as a dictionary.

Those who have been frustrated by their encounters with Sanskrit terms will find that these keys will unlock doors to new insight.

— Maureen Gale in *Grapevine*  
(*Psychic Information Exchange*, Riverton, N.J.)

## ITEMS OF INTEREST

### West Coast Conference of Theosophists

Jerry J. Ekins, President of Southern California Federation of Lodges of the T.S. (Adyar) has called a Conference to be held January 28-29th, the theme of which is "The Theosophical Movement: Networking for Unity". Its Goals: 1. To clarify the distinctions between Theosophy, the Theosophical Movement, and Theosophical Organizations. 2. To create an opportunity for all participants to experience the diversity of Theosophical traditions. 3. To create an opportunity for all participants to experience a networking for unity.

Speakers are: representing The Theosophical Society (Adyar), James S. Perkins; the United Lodge of Theosophists, Henry Geiger; Universal Theosophy Fellowship, Inc., Prof. Elton Hall; Theosophical Society, International (Pasadena), R. Kirby van Mater; The Theosophical Society in Canada (Adyar), Ted G. Davy; and Point Loma Publications, Inc., W. Emmett Small.

After 20-minute presentation of subjects, there will be audience participation.

At the Sunday session, Dr. John Algeo will pose questions to the audience, addressing the issues; groups then will discuss these, and their 'findings' presented to the full audience. As a geographical place offering needed accommodations, Krotana, Ojai, has been chosen, but auspices and direction of the program is under the Federation.



This whole project, because of its constructive and harmonious objectives, is one deserving of sound support. If further information is desired, write to: Jerry J. Ekins, 1322 Innes Pl., Venice, California, 90291 (telephone: 213-392-3439).

### NOTICE: SD<sup>2</sup>

The first international Symposium on *The Secret Doctrine*, under the auspices of Continuum Foundation and Wizards Bookshelf, is being convened at San Diego, California, July 21-22, 1984.

#### Call for Papers

— elucidating subjects in *The Secret Doctrine*, 20-25 minutes in length, in any language. Original unpublished treatises in specific format will be considered prior to May 15th, 1984. Write for Prospectus from: SD<sup>2</sup>, Box 6600, San Diego, California, 92106 (Phone: 619-223-4005).

Successful applications will be notified June 1, 1984. Foreign nationals need not be present if represented by a surrogate speaker. Translators will be available. Publication of Papers in the Fall of 1984. Audio-visual media available. (Visitors are reminded that Olympic opening ceremonies are the following weekend, in Los Angeles, 2 hours north of San Diego.)

### Mahatma Letters Trust — The Job Completed

The following is extracted from *Viewpoint Aquarius*, No. 130, November 1983 (Box 97, Camberley, Surrey, England):

"Incredible as it may seem, all the moneys needed to photograph in color the Mahatma Letters have been raised in full, and more. From one single appeal here in this magazine in September, £9000 plus poured in; in October a final spurt to finish the job was asked for — and now has been completed.

"Wonderful are the inner-powers of the magnificent Mahatma Letters, and thrilling is the proof that humanity responds to them. It could have been criminal folly to have allowed these priceless Letters to have remained only in one place (even though it's the British Museum) in case of damage or loss; now, thanks to you all and your tremendous help the photographs in color will be housed in more than one place, more than one continent, so greatly increasing their safety factor.

"As one very-influential reader summed it up: 'Encouraging in more ways than one. Not so much the money coming in, but the indication of the continued existence of students still carrying the torch of the original inspiration . . . ' "

### For Spanish Readers

*Oceano de la Teosofia (The Ocean of Theosophy)*, W. Q. Judge's ever-valuable volume, is now available in Spanish translation from The Theosophy Company,

245 West 33rd Street, Los Angeles, California, and from United Lodge of Theosophists lodges. The price is \$3.75. The translation is by a member of the U.L.T. New York Lodge, who is a vice-president of the Chase Bank. His father, a professor at a university in the Dominican Republic, also helped with the translation. Already weekly 'Ocean' classes in Spanish are being conducted in two lodges — New York and Los Angeles.

### Cremation Boom

This item comes from the November 1983 *Theosophy*: "Cremation's popularity has soared". The *Los Angeles Times* of April 13, 1983, reports: that from 5% in 1972 the figure today is a projected 12%. "Approximately 217,000 of the 1.9 million people who died in 1981 were cremated. Some industry experts predict that the figure will reach 30% to 40% by the turn of the century. Others speculate that the day will come when between 7 and 9 of every 10 bodies are cremated in the United States, rates in line with those in England and Japan."

*Theosophy* writer makes this practical suggestion: "Of particular value for those who live too far from a funeral society to make use of its services is Ernest Morgan's *Manual of Death Education and Simple Burial*, Celo Press, Route 5, Burnsville, North Carolina 28714 (\$2.50). There is information about cremation and about the legal problems which may exist in relation to the informality of simple procedures after death." (In California there are now no longer restrictions on the disposal of the ashes.)

### More about Dutch Translation of "Fundamentals"

Mr. D.J.P. Kok (The Hague, Holland) writes: "Our Dutch translation of *Fundamentals [of the Esoteric Philosophy]* by G. de Purucker seems to be successful. In the first place: we offer our books always to the 'Central Service of the Libraries' in Holland. This institute sends them to an advisor for review. About 'Grondslagen' (*Fundamentals*) the present advisor, also co-editor of the Utrecht-Newspaper, wrote as follows: 'For Theosophy in Holland it is very important that now a translation is available of this standard work. And to all those interested in occultism and esotericism of any kind this edition is also very welcome. The author, who passed away in 1942, was recognized by friend and enemy as an utmost expert in Theosophy, who also had a great deal of esoteric knowledge. In this edition he gives an explanation of a disputed, well known and also very difficult book in those circles, *The Secret Doctrine* of Blavatsky — a book still very much sold inside as well as outside theosophical circles. In this new edition the author gives the highly necessary help in studying Blavatsky. Libraries having made room for Theosophy surely should not fail to obtain this work.' "

Mr. Kok continues: "65 libraries have ordered a copy so that now already over 200 copies are sold. . . . I fervently hope that at last this work of our great Teacher will be honored in our country, so that at least many may see what Theosophy really is."

### "The Dream of Ravan"

Among the General Secretary's "Notes" in *The Canadian Theosophist*, July-August 1983, is the following item: "The Institute of World Culture has brought out a new edition of *The Dream of Ravan*. Originally published serially in *The Dublin University Magazine*, 1853-4, this deeply mystical work has long been assumed to be from the pen of one of the individuals who later were the inspiration behind the founding of The Theosophical Society. No more need be said.

"Most students will want to have their own copy of this lovely work. Those who don't have one will do well to consider this edition. It is beautifully printed, which is a feature we have come to expect from the meticulous Concord Grove Press, and is a quality more often than not ignored by publishers but which adds immensely to the reading experience. Brief introductory notes by G.R.S. Mead and Hughl'Anson Fausset are included. 99 pp. Price \$2.50 (Concord Grove Press, P. O. Box 959, Santa Barbara, CA 93102, U.S.A.)"

### Visit from Australia

After several decades' correspondence it was a genuine pleasure to have as our guest of Point Loma Publications, John Cooper from Sydney, Australia, a friend of a dear friend of olden days, John M. Prentice, at that time National President of the Australasian Section of the Point Loma T.S. Mr. Cooper was with us from October 16th to 19th, and squeezed much into that brief period: meeting a gathering of friends first in patio sunshine for potluck dinner, then for question-and-answer and discussion in the evening hours; and again 2 days later for a further theosophical and Buddhistical 'symposium'.

Mr. Cooper is National Coordinator of the Education and Arts Program of the Arts Council of New South Wales, and on the Government Enquiry into the International Arts scene in so far as it affects Australia. Before this present visit to California he had been in London, Paris, Amsterdam, in Paris mainly for the Paris Autumn Festival with a contingent of Aboriginal dancers, films, musicians and three Exhibitions in order to report on the Festival to the Australia Council.

Mr. Cooper's own words, taken from a letter he sent us last year, perhaps best gives his own attitude toward Theosophy. He writes: "As you know my academic training is as an historian specializing in

Indological studies, particularly in Buddhism and Hinduism. From that viewpoint I should be seen as a Buddhist who is ethically linked to Theravada Buddhism and spiritually to Mahayana Buddhism, with its Bodhisattva vow, Madhyamaka philosophy and Zen training. The position I most respect in Hinduism is that of Advaita Vedanta. For some years now I have been researching the history of the modern Theosophical Movement from 1875 until the present, a time of spiritual heroism and psychic stupidity. I have great respect for the writings of Madame Blavatsky, whose teachings tie in so closely with those of Mahayana Buddhism. Again I admire the writings of W. Q. Judge, particularly for his comments on the writings of HPB. In this century there has been only one major Theosophical writer in my opinion, G. de Purucker. His writings are of great interest and in many ways can help to break up the mental molds that so easily develop. So my own attitude is as shown, plus the fact that I am not a believer or a follower. To me the greatest praise of any teaching is to critically examine it and to test it in the life process."

In a later letter he wrote: "I would add two further names: Robert Crosbie, the founder of the United Lodge of Theosophists, who provided an individual base for Theosophical cooperation, and J. Krishnamurti, who did so much to clear away the deadwood that had accumulated around the original Theosophical tree."

### Winter Program: School of Theosophy

Krotona School of Theosophy, Ojai, California, opens its winter term, 1984, on January 9th. Returning by popular demand will be Dr. John Algeo, whose course is titled "The Ancient Wisdom in Modern Fairy Tales" ("Although presented in fictional form, fairy tales have always contained deep truths when read from the point of view of occultism.") Dr. Algeo is Professor of English at the University of Georgia and president of the Theosophical Society in Atlanta.

Co-authors of *A Reader's Guide to the Mahatma Letters*, Virginia Hanson and George Linton, will present in three sessions "An Introduction to the Study of the Mahatma Letters". "If the color slides now being produced by the British Museum which houses this collection of correspondence are available in time, these will be used to illustrate the study."

Other course titles are "Annie Besant: Her Life and Teachings" (Dr. Mary Jane Newcomb); "Let's Meditate Together" (Diana Dunningham); "The Process of Emanation" (Oliver Greene); "Discipleship to the God Within" (Felix Layton); "Prophecy and the Fate of Nations" (Dr. Stephen A. Hoeller); "Cycles: The Unity of Man and Universe" (Videotape and Discussion led by John Sameluk).

## From Letters Received

*R.D., Viewpoint Aquarius, London, England* — The first aim of the Trustees of the Mahatma Letters Trust (see Items of Interest) has almost been realized. Ideas are now coming in of added material that might be photographed in color, e.g., other letters of the Masters. It seems the interest is more deep and widespread than some people thought.

*P. M., Brindisi, Italy:* Re Point Loma Publications Study Series) — I need to study Elsie Benjamin's contributions in Nos. 5, 6, and 8 (The Stanzas of Dzyan; The Whole of Man; At Home in the Universe), for in them I find the core of our theosophical teachings . . . Study does help and encourages us to ponder and investigate further; and these studies of Elsie Benjamin's do that. She points out the Teaching. To Become it is up to the individual.

"I enjoyed reading Study No. 7 (Mirrors of the Hidden Wisdom). Not only did I learn a lot from all the different articles (I read Kenneth Morris for the first time), not only is the book appealing and therefore containing true wisdom, but all the different writings by different individuals reflect 'Point Loma', its qualities and standards, and the grasp of Theosophy its students and teachers possessed. Whatever is or was given out of Point Loma, the substance always and always emphasizes discipline, ethics, the Divinity within, and the Oneness which is the thread found in the pattern of all that Is."

*W.A.L., Ojai, Calif.* — "Great" is an appropriate description of your article "The Reluctant Conjunction" in #77 of *The Eclectic Theosophist*. After all, as they are One, outpourings of both "head" and "heart" should be expressed in all written and oral presentations, making them truly theosophical.

As the article observed, a full understanding of any specific law would, at the same time, reveal the background of all universal laws. H.P.B. noted somewhere that the only "dogma" in Theosophy is the vast view of a unitary Cosmos. The "heart" and whatever reaches it, as well as the "mind" and what satisfies it, are definite parts of the All-One. We see, then, the "big picture."

Historically, a part of this picture is to see that the year dividing Ancient and Medieval Theosophy from Modern Theosophy was not 1875, but as you indirectly mentioned 1879-80. In those years and after, emphasis was placed on Universal Brotherhood—and a technical expansion of certain doctrines such as Reincarnation, the Rounds and Races, Planetary Chains, Septenary Systems, and other points of satisfaction to many minds.

These aspects of mentality were elaborated in *The Mahatma Letters* and *The Secret Doctrine*, two key books in Modern Theosophy. H.P.B.'s last work, however, was a presentation of the "Heart Doctrine," known as *The Voice of the Silence*. In the prevailing teachings, therefore, we have the essence of Ancient Theosophy (mostly Neo-Platonism), Medieval Theosophy (mostly Kabala) and Modern Theosophy joined to the Universal Wisdom-Religion.

*R. T., Aromas, Calif.* — I had always wondered who had written that magnificent poem "Evolution" that appears on the front page of your edition of "OM, The Secret of Ahbor Valley"; and in the November-December issue of the *Eclectic* I found the answer, which I had suspected — namely, that it was Talbot Mundy himself. That poem is one of the most glorious pieces of verse that I have ever read . . . I also plan to read it at our local Branch of the T.S. I cannot think of anything more fitting to present to a group of Theosophists than that magnificent poem . . .

The *Eclectic* is, as always, a joy to look forward to from one issue to the next . . . I only wish it might be more widely distributed among all Theosophists everywhere because it carries the true message as given by H.P.B. and her Masters — a tradition of pure wisdom that should never have been diverted to other influences or sources . . .

I wish you all an increasingly successful and rewarding year in 1984. I share your hope that eventually there will be just ONE Theosophical Society, and there never should have been any divergence from that goal.

*N.L.B., Ojai, Calif.* — Certainly, we the readers appreciate the work you and the Point Loma group are doing. Each edition is a joy to read.

## "CONTINUUM": THE IMMORTALITY PRINCIPLE

"Continuum" is a tax exempt, non-profit and educational Foundation, chartered under law by the State of California. Its aim is to share information concerning the great theme, of deep interest to all thinking people, of continuing consciousness. It "owns, tours, and displays the exhibit," in both museums and shopping malls, and other settings for public viewing.

The original of their exhibit opened in April of 1978 in Los Angeles, at the California Museum of Science and Industry. Scheduled to close that year in November, it proved so popular that it was held over for another year, attracting over one million viewers. "The exhibit was conceived, designed, and built over a two year period under the direction of Kay Croissant and Catherine Dees. Following the museum showing, the original exhibit was reviewed, redesigned, and reproduced for the Continuum Foundation. The Foundation offers this exhibit as an optimistic exploration into the nature of matter, energy, and consciousness as a mirror of life, of death, and of the possibility of immortality. Products related to the theme of the exhibit, including a selection of contemporary books, films, slides, video tapes, and cassettes are offered by the Foundation."

The Foundation Directors feel we are in the "early stages of a massive social transformation, that our culture is entering a new time and new world circumstances which some have called the 'Aquarian Age' [that] Man is much more than he has yet believed himself to be; that he is primarily an evolving consciousness-center marching forward along an ever-expanding continuum wherein Death does not exist; that birth and death are but entry portals of unending mansions of consciousness."

For full information on this subject, please write to: Mr. Michael Davidson, Executive Director, The Continuum Foundation, P. O. Box 1025, La Canada, California, 91011 (or call 213-794-3433). The Foundation also issues a booklet (\$5.95) on the basic ideas of "Continuum".

## CIVILIZATION

5 articles: Master's Letter; LUCIFER To the Archbishop of Canterbury, Greeting!; A Turkish Effendi on Christendom and Islam; Personal and Impersonal God; Morality and Pantheism. (Extracted from *Lucifer* and *The Theosophist* early issues. Powerful articles).

61 pp., 7 x 9, paperback, \$1.50. Order from: Wizards Bookshelf, P. O. Box 6600, San Diego, California, 92106.

## CHRONOLOGY ERRORS: Please Correct

The introductory note by *Eclectic* editors on page 7 to H. P. Blavatsky's letter to "My dear 'Wide Awake'" (*Eclectic Theosophist*, Nov.-Dec. 1983) has chronological errors in its first paragraph — 1879 should read 1878, and 1880 should read 1879. Students will wish to correct these obvious errors.

## CONTRIBUTIONS

The following contributions received since our last reporting are here acknowledged with deep appreciation: W.S., \$100.00; J.N.S., \$15.00; V.U., \$18.25; W.A.L., \$100.00; J.C., \$40.00; C.L., \$10.50; D.L.G., \$25.00; D.v.d.S., \$35.00, "In memory of John v.d. Schuur"; R.H., \$11.00; S.Z., \$50.00; B.L., \$5.00; M.S., \$50.00; I.U., \$100.00; V.U., \$100.00; D.C., \$50.00; P.L. Chicago Study Group, \$500.00; Berlin Lodge, I.S. & R.B., \$212.00.

## POINT LOMA PUBLICATIONS: A Report From the President

Every once in a while it is well for the benefit of new readers to reprint the following statement about the aims and purposes of Point Loma Publications, Inc. This first appeared in *The Eclectic Theosophist*, September 1972, and was prepared by the then President of the corporation, Iverson L. Harris. — EDITORS

Point Loma Publications, Inc. was chartered by the State of California on January 22, 1971, as a tax-exempt, non-profit religious and educational corporation. Under federal and state laws, contributions to the corporation are deductible by donors from income taxes. Bequests, legacies, devises, transfers or gifts to Point Loma Publications, Inc., are deductible for federal estate and gift tax purposes. Under the By-laws of the Corporation:

"All officers of the Corporation [including the Editors of THE ECLECTIC THEOSOPHIST] are

elected or appointed as evidence of trust and as an opportunity offered them for additional responsibility and service to the Corporation. The officers shall receive no remuneration for their service, unless, in the judgment of the Executive Committee, their actual necessities merit financial assistance from the Corporation."

Under the Articles of Incorporation, the first object of Point Loma Publications, Inc., is:

"To publish and disseminate literature of a philosophical, scientific, religious, historical and cultural character, faithful to the traditions and high standards maintained by the Theosophical Society with International Headquarters formerly at Point Loma, California, under the leadership of Katherine Tingley from 1900 to 1929, and of Gottfried de Purucker, from 1929 until 1942."

THE ECLECTIC THEOSOPHIST is published bi-monthly under the authority of Clause VI of the Articles of Incorporation:

"To publish a magazine in which to disseminate the writings of the ablest exponents of Theosophical teachings and to record the achievements in different parts of the world of such dedicated and successful Theosophical workers as are or may become known to the Corporation's directors, whether or not affiliated with any organized group or publishing their own official or personal organs; also to publish contributions of cultural, historical, and/or humanitarian value by competent writers inside or outside the ranks of Theosophists; and to accept advertisements of literary and other material that does not contravene the objects of the corporation."

It should be borne in mind that funds for the launching and operating of Point Loma Publications, Inc. were not raised by an appeal to the public or even to friends, but by the personal contributions of its directors, who themselves provided in the Articles of Incorporation:

"The property of this Corporation is irrevocably dedicated to the publishing or republishing of literature of a philosophical, scientific, religious, historical and cultural character, and no part of the net income or assets of this organization shall ever inure to the benefit of any director, officer or member thereof or to the benefit of any private person."

All to whom the foregoing facts appeal are earnestly invited to help the directors carry on the work inaugurated in 1971. How can you help?

1. By purchasing and distributing our publications.
2. By subscribing to THE ECLECTIC THEOSOPHIST for yourself and acquaintances.
3. By making tax-exempt contributions, large or small, in cash or in bequests to Point Loma Publications, Inc.